A U M

Those who expect to reap the blessings of freedom, must, like men, undergo the fatigues of supporting it. —THOMAS PAINE

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LEARNING FROM PEOPLE

THE role of William Q. Judge in the Theosophical Movement, like that of so many other teachers, has been twofold. He is a transmitter of Theosophical doctrines—his skill in reworking into simpler form the writings of H. P. Blavatsky is incomparable—and he is an example to those who study his life and his letters.

Again, like other teachers, William Q. Judge has been a controversial figure. There were times, in the past, when to be either "for" or "against" Judge was a critical decision, or was so regarded. After Annie Besant's charges against Judge were made public by Col. Olcott, the Movement split on the issue of Judge's innocence or guilt, even though the matter of in what his "guilt" was supposed to consist remained vague and undefined. Judge's character, and behavior, actually, had little to do with the fortunes of the Movement at this juncture of Theosophical history, the real issue being whether or not the work of Theosophists could be subverted by factionalist controversy. The attack on Judge showed how vulnerable were nineteenth-century students to the moral weaknesses of the race, especially those students under the influence of Annie Besant, since the manifestations of the factional spirit were very largely evident in the publications which she controlled.

The important question to ask, in studying these matters, is: What is the level of controversy?—where is the struggle set? Implicitly, the fight which resulted was a fight about the "status" of Mr. Judge. Ever since, many of those who attach significance to place and position in the Theosophical Movement have sought vindication of what was

done to Judge and have picked away at his character, endeavoring to show that he was, after all, merely an "ordinary man," not to be compared with the greater figures of the Movement. His defenders, on the other hand, while perhaps somewhat affected by the question of status, have at least paid some attention to Judge's own disregard of status and have tried to point to the same things he pointed to in emphasizing the importance of the *work* of the Movement, and the unimportance of settling the "guilt" or "innocence" of individuals or assessing their status in the occult hierarchy of souls.

There is a sense, then, in which it will be difficult to learn from Judge as a man, as an "example" of a worker for the cause of Theosophy, unless one is able to learn from people generally, regardless of their status in the world or in Theosophical work. Take, for instance, the familiar inquiry into whether or not a certain person or personage "made mistakes." This is truly a futile pursuit, for if the one in question is indeed a high being engaged in tasks beyond the ken of ordinary men, who are we to measure his defects or to place the stamp of approval upon his life and work?

Judge was himself unable to think at this level of evaluation. He wrote to Jasper Niemand:

> Just imagine one man who really was a high soul, now living as a miser and enjoying it. You call it an evil; he a good. Who is right? You say "Evil" because you are speaking out of the True; but the True did know that he could never have passed some one certain point unless he had that experience and so we see him now in an evil state. Experience we must have, and if we accept it at our own hands we are wise. That is, while striving to do our whole duty to the world and ourselves, we will not live the past over again by vain and hurtful regrets, nor condemn any man, whatever his deeds, since we cannot know their true cause. We are not Karma, we are not the Law, and it is a species of that hypocrisy so deeply condemned by it for us to condemn any man. That the Law lets a man live is proof that he is not yet judged by that higher power. Still, we must and will keep our discriminating power at all times.

The point, here, is that the limitations of others are not ignored by Judge, but have a different relevance from that assigned to them by the factionalists in Theosophy. Addressing himself to the question of relationships between students, he wrote:

> If you find friction between yourself and another or others, never stop to think where they are wrong. Everybody is always wrong

> somewhere; and, apart from that, it would be easy enough to find their errors in your own imagination. Their errors, real or imaginary, are no concern of yours, are not your duty, and need not and should not be considered by you. For you to do so would be to make an occult "break." What concerns you and what is your duty is to discover wherein you have been at fault. If, on finding friction of any sort, you will look back over your past thoughts and words and deeds, you will surely find you have erred, either directly or indirectly, by leaving something undone or unsaid. By living that way you will learn a good deal about yourself, while by looking for and noting the possible faults of others—no matter how greatly they have sinned, in your opinion—you will learn nothing and will merely prove yourself an ass.

Turning to the sort of attention Judge gave to "friction," when it arose, we find him writing things like the following:

> . . . A friend who is dealing blows to right and left, and would fain make of herself an enemy, has not spared you in that respect. But I think we have only to remember what we have already learned for ourselves—that it is all from delusion—and then we shall not mind and shall be prepared to wait until great Time brings its magic changes. We can wait. . . .

It is here that Judge's example is most valuable, for if we cannot practice his spirit in relation to the "ordinary" folk with whom we have daily association, how can we possibly learn from him as a man? Obscurely, but none the less actually, the skandhas of the personal-God idea often play a part in this tendency to "place" our fellows—to decide who of them is "important" and who is not. If we are able to feel devotion toward Judge, yet lack sympathy for lesser beings, we are, so to say, betraying his most earnest wish, his most consistent example, and have placed him in the position of some kind of personal god. This is the mood which blindly insists that Judge's character was flawless, while finding fault with those closer to us in this incarnation. It is the same quality of mood which, inverted, was able to discover a long catalog of imperfections in Judge while seeking companionship among those who, for a time, catered to the factional spirit among Judge's enemies.

Judge was doubtless flawless enough for our needs, but this never was, and is not, the most important consideration. What we may learn from Judge is that "flawlessness" interested him not at all. Pressed by the petty partisanships over H.P.B., Judge would, and did, defend her against the claim that this or that action of hers was a "mistake," but he probably felt that the need to defend her in this way revealed his

detractors as simpletons, so far as the real meaning of Theosophy and occultism is concerned.

Another thing we may learn from Judge, therefore, is his infinite patience in dealing with the persistent pettiness of human nature. He was obliged, again and again, to speak to others as if they were children, and can hardly have enjoyed this. Here was a man of extraordinary strength and singleness of purpose, with a world of work to do, yet he had to stop, examine the complaints of countless students, and then gently explain that the business at hand was more important than the small matters which filled their minds and engrossed their feelings. He might have had something of this sort in mind when he wrote:

> What a petty lot of matter we spend time on, when so much is transitory. After a hundred years what will be the use of all this? Better that a hundred years hence a principle of freedom and an impulse of work should have been established. The small errors of a life are nothing, but the general sum of thought is much. . . . I care everything for the unsectarianism that H.P.B. died to start, and which is now threatened in its own house.

What, then, is unsectarianism? Any man can determine for himself the measure of his devotion to unsectarianism by examining the current of thoughts which pervade his life. Are his schemes in the interest of the Movement, or do they concern personal matters which drain his energy into channels of another sort? One who lives a primarily personal existence is simply unable to be unsectarian, for he has not the habit of impersonal allegiances. Unsectarianism is much more than a set of "universalist" opinions in relation to the spread of Theosophy. Fundamentally, it is the capacity to outgrow the limits of the personal point of view, and to learn, therefore, as much from the fellows who form our immediate environment as we do from special "personages" whom we believe it to be to our spiritual advantage to "revere." The lessons may be different, of course, but unless we can acquire the large-hearted regard for others that a man like Judge was capable of, the teacher may be willing, but he cannot teach.

It is the warmth of the man, the joy he took in friendships in the work, his never-failing effort to find as much good as he could to say about those he knew, that marks Judge as one from whom we desire to learn. There is this, and there is the practical wisdom that shines from what he wrote. These qualities are solvents of prejudice and an inspiration to gain more of them ourselves.

TEACHINGS OF THE MASTER

RECORDED BY ONE OF THE AUTHORS OF "MAN: FRAGMENTS OF FORGOTTEN HISTORY."

(Copyrighted)

THE Master stood on a great ledge of rock extending far out over a precipice that seemed miles below. With his face lighted by the first rays of the coming day that shot across the peaks above him and with his hands clasped behind him he waited in silence for the coming of the pupil to whom he had signalled.

The Master said:

"Your progress is clogged by your indifference to duty. There can be no relations between us unless you disembody your desires and spiritualize every thought. Imprison the latter when they wander, and live to teach the lessons so often inculcated in your higher mind. Help your fellow-beings to better comprehend the capabilities of the inner, living Self.

"By the known laws of attraction and repulsion illustrate to them the impossibility of a higher life on earth for any but clean souls. There can be no mutuality of thought between clean and unclean natures—and the only hope of advancement is by casting off the latter and enveloping the real self in the shelter of noble thoughts. Teach that it is matter that is illusionary—life that is a transitory vision—earthly vanities that blind the eyes of the world.

"Try to speak of these secret things to the lowly and the burdened who are often endowed with a wisdom not to be found among the other and opposite classes. Tell them that the Spirit does have a real existence here in matter—does exercise absolute philanthropy, divine goodness—supreme self sacrifice; does know the power it possesses. Return to your duty refreshed. Let the sunlight now breaking over the hills and the mountains of Himavat radiate through your transparent spirit. Drink of the dew of the morning and feed upon the honey of wisdom that flows in upon your hungry Soul. Thus will you be strengthened to meet the conflict in the plain of action wherein you are constrained by your weakness to work. Thus will you escape from

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NOTE.—This article was first printed by Mr. Judge in the *Path* for November and December, 1886, and was reprinted in THEOSOPHY 1: 232, 294. The major portions of both sections appear in this issue.

it and find in the mountain the repose and intuition for which you are yearning.

"In the land where your body lies secure from an intrusion that would result in your absolute separation from it—the great conflict is about to be fought. All the preliminary preparations have been made. A people freed from many chains—fast sinking into a materialism only recognized absolutely when some momentary impulse to generosity moves them—is to rise or fall with this closing cycle. To such a Babe as you is revealed a fact not perceived by the best minds among them. Go back there to work! Obey the impulse to throw aside every barrier—to do away with subterfuges deemed for the personality, and go the rugged way lone and alone. In the time of greatest need we will comfort you and send the comforter to those whose Karma leads them to do battle in the same field. To you the sustaining force of our Fraternity will be contributed so long as the battle is waged for the race: the conquered rescued from their low estate and the Light of the Logos offered to every one who walks in the night of earth-life without guide and compass."—Then there was silence.

THE LESSONS

The path of Wisdom is the path of duty. They are not separate roads as many erroneously conclude. Men fail to associate wisdom with duty—they consider them as apart. The disciple performs the action (duty), and in so doing finds wisdom.

There is, in each incarnation, but one birth, one life, one death. It is folly to duplicate these by persistent regrets for the past—by present cowardice or fear of the future. There is no time—it is eternity's Now that man mistakes for past, present and future.

The forging of earthly chains is the occupation of the indifferent, the awful duty of unloosing them through the sorrows of the heart is also their occupation. Both are foolish sacrifices.

As mortal conscience is within, so also is the evidence of the spirit's omnipotence. The soul of man is a tangible proof to his *bodily* senses that he is immortal. The existence of soul is not susceptible of proof on any but its own plane.

Compromise in the service of the weak. The starving must have food suited to the limitations of the irritated system—but be thou firm in thine own place of duty.

Liberate thyself from evil actions by good actions. The man accustomed to actions cannot at once become a Muni; he must work out his action-impelling qualities, and thus he transforms them into higher energies.

Meditation is but a name to the bewildered; the word is not understood until it is translated by the hungry spirit.

Fight the unknown force within you—it is evil. The good that is in you is written without, and is apparent.

Inquire of the stranger the earthly road you seek, but ask your higher self for the torch that will light you on your way. In the silence of one's own being, is lighted the candle of will and aspiration. No wind can put it out, no heat can melt it. The flame is of the spirit's quality—pure and of even temperature.

There is no vacillation in the mind of the initiated. Half-knowledge is the pitfall of the student.

Do not run aimlessly about saying lo, here is the light—lo, there is the truth. The light that illuminates the Atma is kindled in the mountain heights. It is the symbol of divine truth.

Wait in the morning for inspiration, at noon for guidance, and in the evening for a full understanding of the road thou hast travelled.

Man's higher nature is invisible or rather the Divine Principle is. The individual human soul is universal: a right comprehension of where there is difference and where identity between the *6th and 7th* Principles in man will free the subject of much confusion and misapprehension.

There is real affiliation as well as an occult connection existing between the seven principles in man and the seven classes of minerals under the earth. There are truths connected with the properties of the latter which man may find out by learning the constitution of his own seven-fold nature.

The law of embodied principles is to follow magnets. Is this not also true of the higher nature? We draw to us the attention of the Mahatma by a purified heart and a right development of will. From his heights he sees the valleys below and reaches out to give to him who is straining every faculty to receive.

Agitation that comes from mortal qualities affects the physical body alone: this deep unrest is not felt by the Atma, for the Atma is Spirit or pure bliss. But the ocean of matter, which includes the Soul, feels

these waves of trouble and thus is the soul bewildered, ignorantly imagining that the spirit is affected. Learn to know the distinction and to realize that the spirit is eternally unaffected.

Life is a compromise—hasten to acquit yourself of the debt contracted in a former life, and remove its oppressing influence in this sphere.

When you re-enter the world of mortals again, let it be without the three disqualifications for enlightenment, fear, passion and selfishness: the sea of rebirths is half crossed already by the man who has overcome these three drawbacks.

Meat for the thoughtless, wine for the weak, but devotion for him who has overcome the appetites.

To be lord of self is to be selfless, a condition of perfect tranquility.

Forget not this lesson—that every one is so placed in this world as to exhibit his worst qualities. The purpose of this life is to strengthen the weak places of the spiritual man. His external life is for this only, therefore, all are seen at a disadvantage.

A lesson in meekness may be learned of the little child. It has come so recently from its previous field of life that it walks with the air of a stranger in a strange country and as one who must be led.

The divine quality is charity. Whenever it has been attained, the remainder of the spirit's work with the lower nature, is to acquire a contrite heart.

The Master walked beside the river at evening-time. In the instant that his signal was recognized he walked no longer alone. By his side appeared one—as a little child clinging close to his garments. The Master said—"When you have obtained mastery over the senses then you will no longer totter in your step or falter in your flight. Realize the divine atma within you. Realize it!" he repeated, and then raising his hand slowly upward the stature of the child lengthened until a man's proportions were outlined. Only this form could hold the expanded soul. Disenthralled the soul perceived a world with every pulsation and in every faculty there was absolute harmony. This was divine. This is man's rightful condition into which only the Mahatmas have fully come; but to which every one is heir. The Mahatma teaches with the thought unexpressed, but formulated in his own mind and sent with sudden power, into yours. It strikes with resounding force

against the spirit's prison house. In great agony the pupil cried out: "Master! Master! redeem me from this state with your great power." The Master, answering, said: "Burst by concentration of spiritual energy the bonds that bind you." No pen can describe the force of the Master's thought. For the instant it seemed possible; a moment's hesitation to make the effort through mortal fear, and the supreme moment was passed. The Master looked sadly upon his suffering disciple and then was alone again.

The latter had gone back to try again through duty—if need be, through death.

The Lesson

The pupil goes to the Master without conditions. He goes, but not to return. The illusions of matter are dispelled for him and thenceforth he is a stranger in the world of actions, even though he should be in it again.

Fiery is the furnace of probation, and great is the danger when the neophyte has reached the "states of exaltation." About each advance step wait the enemies of the spirit—to overthrow its sovereignty and hurl it back to the plane of matter. These enemies live in matter and are persuaded that their existence is confined to it—hence their determination to keep matter from a knowledge of spirit. In darkness and sin is their safety, for they are children of these conditions and will cease to exist when the lamp that is lighted from within is turned upon the world.

Temptations are in the way of those who would *demand* much without *deserving* even a little. So soon as the student comes in contact with the occult he encounters on the threshold the demons who loiter by—the demons of worldliness, inconsistency, suspicion and faintheartedness.

The student should find in his own intuitions all the proof needed of the existence on this earth of the Wisdom teachers. Behind the screen of the senses reposes the soul of man—an unfathomable factor in the Universe—as unknown to its possessor as to its observers. Intuition is its only avenue of communication, and the language it speaks is known only to him who understands arcane knowledge or occultism.

When the Master has initiated his pupil he puts the seal of the mysteries upon his lips and locks them even against the chance of weakness or indiscretion.

It is the sense of personal isolation that brings on death; genuine philanthropy puts the individual *en rapport* with the *Divine Spirit* and thus gives him the eternal life. The Divine Spirit being all-pervading, those who put themselves *en rapport* with it, necessarily put themselves *en rapport* with all other entities in the same *rapport.* Hence, the Mahatmas are necessarily in constant magnetic relation with those who succeed in extricating themselves from the lower animal nature. It is by this means that the Mahatmas must first be known.

Until the Master chooses you to come to Him be with humanity, and unselfishly work for its progress and advancement. This alone can bring true satisfaction.

What is a Mahatma? Is it His physical body? No; for that must perish sooner or later—though it can be preserved through what is to us an endless age. A Mahatma is one who lives in His higher individuality, and to know Him truly, He must be known through the individuality in which He is centered.

Knowledge increases in proportion to its use—that is, the more we teach, the more we learn. Therefore, seeker after Truth, with the faith of a little child and the *will* of an Initiate give of your store to him who hath not wherewithal to comfort him on his journey. A whisper of the divine mystery into the ear of a weary wayfarer frees you from the stain of many evil deeds done in your migrations through matter. Philosophy can never be learned through phenomena. Try to break through the desire for it. Occult students the world over have been warned by their teachers that it is a habit which grows with gratification. It is better to abandon the study than to risk the dangers of black magic.

What is Self? Only a passing guest, whose concerns are all like a mirage of the great desert. Man is the victim of his surroundings while he lives in the atmosphere of society. The Mahatma may be willing to befriend such as he has an interest in, and yet be helpless to do so. The *will of the neophyte,* also, must be the magnet which alone can compel a Mahatma's notice. He follows his attractions as the needle does the poles. Will and Purity—these are the qualities which open the arcane to the presence of an adept—mere enthusiastic regard has no effect.

Feeble souls content themselves with wishes; great ones have *wills.*

In every man lie concealed the germs of faculties that are never

unfolded on earth, and which have no reference to this state of knowledge.

No man can judge another, save by the measure of his own understanding: do not injure your own chance for growth by condemning in others the possession of faculties not known to yourself.

Thought runs swifter than the electric fluid; every bright aspiration sparkles and attracts the attention of the distant, but everwatchful Master.

"Lay your burden upon the Lord"—that is, put your reliance in the Higher Self. Use the body as a means of strengthening the connection with the spirit and opening the road for its descents.

Slay Ambition: it is a deadly and cowardly foe, whose power over you is augmented by the approbation of others.

It is Karma that sends you into this world—to which you come alone—that leaves you alone in it and which takes you out of it alone. The law of Karma is the law of the conservation of energy on the moral and spiritual planes of nature.

The body is the mind's portrait. The artist seeing its inharmonies regrets his failure, but knows not how to improve upon it. This is the spirit's work, which, accomplished, leaves the outward a reflection of the indwelling Soul.

The manna that feeds the spirit is hidden from sight. The universal spirit supplies it.

Duty is the River that flows through life. Its tide is silvery to those who are on it, but threatening to those who approach it seldom.

Seek to recover your soul. It is the hidden treasure lost in the caverns of sense. Its recovery is redemption from many rebirths.

The vain and the arrogant demand our pity—the weak and erring our forbearance—the indifferent our sympathy—and the wise, alone, our admiration.

You have learned of Krishna that death is better than the performance of another's duty. In persevering in the erroneous idea that we were put here to do the duties of others, woes have resulted that follow one through many lives.

Your perception of the inner self is clearer than the vision of the natural eye.

Earnestly regard the plane upon which you seek truth, do not expect to secure knowledge through the avenues of the senses.

Karma is like the vine that gathers strength through uninterrupted years, and which fastens its tendrils so closely that it is as strong as the structure to which it adheres. There is no way to destroy its power except by the separation of the parts, these parts renew themselves in other forms of life, but the structure is freed when its root is destroyed.

Evil thoughts corrode the character. Only the spirit has power over character to purify it.

We carry the accumulated results of many lives from one to another. This is the clue to the perfect fairness of nature. The apparent injustice of all differences of well-being are explained by the fact that we have known former states of existence. Every spiritual effort now made will tell not only now, but in the next incarnation as well.

The clue to many of the great mysteries of life is to be found in reincarnation; it is the only possible solution of the enigmas of existence.

The rule of the Mahatma is to approach every one where there exists even only the slightest glimmer of the true light within him. None are left to perish who desire to be succored.

We write in every aspiration for truth, in thought and deed by day, and in soul-struggles by night, the story of our desires for spiritual development. Upon the pages of the Book of Karma are written the minutest particulars of individual efforts; when the feeble will is strong enough to prevent further births in this world, which is the spirit's dream life, we shall find in real existence all the chapters that we have written in all our transitions. Only then will we be able to read the whole book through and know the nature of the long journey out of spirit through matter and back again to the All.

The conflict of intuition against intellect has covered mankind in the crumbling ruin of despair. Man will never surrender himself to be the permanent vehicle of any set of ideas unless it completely satisfies the whole of his nature; the union of intellect and intuition only will end the conflict.

Take what you can of the teachings, and in developing devotion keep before you your example—THE TEACHER.

A BOOK FOR PUPIL-TEACHERS

TO understand the importance in theosophical literature of *The Key to Theosophy* requires a study of both *The Theosophical Movement* and the "Five Messages" from H. P. Blavatsky to the American Theosophists. She opens her Third Message (1890) with the words: "The new cycle which has opened for Theosophy is already beginning to bear fruit." The *Key* published in 1889, is the fruition of the cycle just closing—the first fourteen years since the Society was founded—and is integral to the growth of the Movement. Speaking the need of the time, it is a challenge for every man to "make clean and clear his conceptions and perceptions"; to test his motive in the pursuance of theosophical study, and to become increasingly aware of responsibility for the use of the teachings—the dissemination of which is paramount. Important as is the exercise of "practical" charity in the life of the individual, seeking amelioration of the condition of mankind—"as theosophists, we have a . . . more difficult work to do."

The *Key to Theosophy* was dedicated by H.P.B. to "all her Pupils that They may Learn and Teach in their turn." Here, too, the dedication is not to the Theosophical Society, for each should strive to be "a center of work" in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a center from which information and spiritual influence will radiate, and towards which higher influences are directed. "But," she said, "let no man set up a popery instead of Theosophy, as this has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize."

The *Key*, in its original edition, includes two appendices: one is titled "Information to Enquirers," and presents the three Objects; the other is a document of record by an American Court of Law showing how the *unsectarian* nature of the Theosophical Society was defined and legally established.

"You must remember," said H.P.B., "that although there must be local branches of the Theosophical Society, there can be no local Theosophists."

WORD PUZZLES

THE role of logic in theosophic study, as indicated in this series last month, is a vast subject indeed. Among other things, the recognition that theosophic tradition encourages exactitude of speaking and thinking, in a manner uncommon among religions, helps to clarify the means by which one may come to be "scientifically religious" as well as "religiously scientific." Robert Crosbie's familiar maxim; "Make clean and clear the mental conceptions and perceptions," is a useful summary of the obligations of the philosopher—who never rests content with any verbal structure of doctrine, but instead, by persistent analysis, endeavors to refine and elevate all *meanings* afforded by the symbols of communication.

It is interesting to note that, during the past several months, the same idea in the Preface of H.P.B.'s *Key to Theosophy* has been mentioned by a number of contributors to this magazine. When H.P.B. writes, in respect to the *Key,* that "it is hoped that the obscurity still left is of the thought, not of the language, is due to depth not to confusion," she builds a strong case for a theosophical application of semantics. The fact that numerous Theosophists have been impressed by such works as Wendell Johnson's *People in Quandaries,* by some of the works of Stuart Chase, and by the impact upon philosophical education of Korzybski's *Science and Sanity,* may indicate that a widespread intensification of intellectual effort among the philosophically inclined coincides with a necessary development in the larger Theosophical Movement. Some of the points of emphasis chosen by the semanticists, therefore, are worthy of remark, and it is not unprofitable for the student to become acquainted with them.

Logic and Language, as affirmed by A. G. N. Flew's book of that title, cannot be separated. The *manasic* principle, working through the labyrinth of words in which philosophies and religions are couched, is either helped or hindered by the ways in which a person is taught to use a language. As Joseph Shipley points out in his *Dictionary of Word Origins,* "in Greek, *Logos* shifted its meaning from 'word' to 'reason', hence, *logic.*" This "shift" expressed the flowering of intellect in Greek civilization, it being increasingly recognized by the Greek philosophers that language conveys constructive meanings only when used both

wisely and artistically. In this context, however, Aristotle was something of an anachronism from the Greek point of view, since this one-time pupil of Plato spent much of his energy developing classifications and "categories." Now, to quote Stuart Chase, a pupil of Korzybski, "The systems of Aristotle, Euclid, and Newton are now special cases, and outmoded as general systems." Semanticists have shown that the rigidities of Aristotelian thought instituted habits of mind which eased the acceptance of theological categories, thus explaining why Aristotle may be called a progenitor of medieval dogmatism and authoritarianism.

To indicate how some of our modern semanticists labor to free men from rigidities of expression, so that individual evaluative capacities may flower, we draw attention to Stuart Chase's summary of the first seven basic propositions outlined in Korzybski's *Science and Sanity.* These propositions, as Chase shows, can hardly be regarded as being the discovery of the author of *Science and Sanity,* since the background of their formulation had been developing for years. But, in any case, Theosophists will note how closely these propositions, developed as a part of the science of Semantics, correlate with the theosophical purview in general:

1. *No two events in nature are identical.* This proposition is accepted by modern scientists. It runs counter to the "is of identity" in Indo-European languages, and to the "A is A" of formal logic.

2. *Nature works in dynamic processes.* Accepted by modern scientists and by some schools of philosophy. It disagrees with the linear, cause-and-effect structure of our language.

3. *Events flow into one another in nature by "insensible gradations."* Nature is all of a piece, though our language tends to separate it into classes.

4. *Nature is best understood in terms of structure, order, relationships.* Einstein helped to establish this through the principles of relativity. Indo-European languages, with substantives, entities, absolutes, are at odds with the proposition.

5. *Events in nature are four-dimensional.* Modern physicists think in terms of space-time. Indo-European languages are structured for three dimensions, and those who speak them have great difficulty with the concept of time.

6. *Events have unlimited characteristics.* Our languages leave many of them out and thus often distort a judgment.

7. *There is no simultaneity in nature.* Western languages assume it as a matter of course.

To move from such abstractions to an explanation of why it is that modern savants consider semantic study to be of pressing importance, we refer to Irving J. Lee's *Language Habits in Human Affairs,* an analysis of authoritarianism, both religious and political. This writer stresses particularly the danger of all purely emotional responses to word symbols; readers will no doubt recall, in this connection, the statements of both H.P.B. and William Q. Judge in respect to the dangerous power of words. Dr. Lee writes:

> Our public life is perhaps tragically transformed by this obeisance to words. Mention should be made of but one area. It is not strange that the terrible exhortings of our Hitlers and Mussolinis achieve acceptance by millions. People having been trained to respond to words will respond readily to the skillful manipulators too often without regard to the "realities" which those words represent. It is not surprising that the magician-like orators should be called *spellbinders,* men able to affect and unleash the forces of human beings in almost any direction by the hypnotism of their verbal rituals. All the savagery and brutality of which men are capable can be released once they believe in the word as spoken or written, without regard for what that word represents.
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> To the argument that spellbinders sometimes evoke action for "good" by their words, this should be said: Whenever we toy with human beings, seeking to get them to respond to words only without regard for the fact that they represent something else, we shall be breeding people ever at the mercy of those who would play with words—and with the people, too. Far better would it be to train men and women in proper evaluation, in the recognition of the duality of words and what they represent. Let us train our people in human responses to other people, in the methods of construction and achievement and analysis—and not in obedience to a non-existing "magic," no matter for what purpose it is used. When people have been trained to distinguish the living effects of what they do and think from the apparatus of verbal magic, then those who argue the good effects of word play will have what they want without the awful dangers that lurk in waiting.

A lack of balance in the use of words, as shown by Dr. Wendell Johnson, plays an important part in the development of serious personality dislocations. One way of describing schizophrenics, for instance, would be to say that these psychotics have reached the ultimate in "verbal irresponsibility." As Johnson puts it in *People in Quandaries,* "He [the schizophrenic] has reversed the process of abstracting: words come first, and if the facts do not correspond to the words, so much

the worse for the facts. In a deeper sense, he appears to act as though his words *were* facts." He continues:

> The maladjustive significance of words gone wild, as seen in the language of schizophrenia, lies mainly in the fact that assumptions and beliefs go unchecked. They are not tested against non-verbal observation and experience, because they are identified, in value, with observation and experience. The orientation of the schizophrenic appears to be, in the main, not two-valued, but *one-valued.* That is, he seems to evaluate all levels of abstraction as the same, as one. And he appears not to recognize that there might be even two sides to a question; there is only one side, his own. It is not that he views his own assertions as right and all others as wrong; for him there simply are no other assertions except his own. Hence, the incredible verbal irresponsibility of schizophrenics, and their baffling unresponsiveness to reality or to statements about reality. They appear to have carried identification to such lengths that they make scarcely any differentiations at all as between levels of abstraction.
>
> The point to be emphasized is that schizophrenia merely represents an extreme degree of something which, in lesser degrees and in certain forms, is well-nigh universal in our culture. As has been pointed out, our common subject-predicate language implies a relatively static world of absolutes, generally two-valued, and it is more or less conducive to identification. These features of our language are most in evidence in the more advanced stages of maladjustment, and are least conspicuous in the language of science as general method. Schizophrenia happens to be probably the most grave form of personality maladjustment in our society, and the language of schizophrenia is for that reason particularly instructive.

Another illuminating perspective furnished in *People in Quandaries* results from Dr. Johnson's analysis of the goals of "success" and "failure," as commonly understood. This, Dr. Johnson says, is "a necessary consequence of Aristotelian orientation." Although his reasoning is a bit involved, it is not difficult to catch the general drift as Johnson proceeds to a unique sort of castigation of most societal goals. Of the majority of maladjusted persons, he writes that "since their notions of 'success' and 'failure' are ultimately of an absolute character and are consequently vague and two-valued, they tend to assume that they have 'failed' until they have *unquestionably* 'succeeded.' It is this urge to out-snob the snobs, that is appealed to—and stimulated by—advertisers generally, and by Hollywood producers, popular magazine writers, etc. All of which means that this reaching for the moon is not a unique characteristic of the maladjusted individual; it represents,

rather, a characteristic of our society, and the maladjusted person simply reflects it. And it is one of the influences of his semantic environment that contributes definitely to his difficulties."

Another theosophical note is struck by a paragraph in the same chapter of *People in Quandaries,* referring again to the millions of "maladjusted," who *may* finally pass the rest of the way into schizophrenia:

> Now, what these people have not learned is the simple fact that there is no failure in nature. Failure is a matter of evaluation. Failure is the felt difference between what you expect and what you get. It is the difference between what you assume you have to do, what you demand of yourself, and what you actually do. It is what you feel when your expectations exceed your realizations. If your ideals or goals are too high, in the sense that they are too vague, or too highly valued, or unrealistic, then you are likely to experience a sense of failure. Eventually you are likely to suffer from an inferiority complex, a low opinion of yourself. You are likely to be more or less overwhelmed by what you will call "the general impenetrability of things."

This sampling of the writings of the semanticists should suffice to demonstrate why H.P.B. labored to make sure that "the obscurity still left is of the thought, not of the language," in her presentation of theosophical doctrines. As Korzybski has also insisted, an inference is not a fact, a value judgment is not necessarily an inference, and a value judgment may be so far removed from anything demonstrable that it exists at the opposite pole from anything that may correctly be called "fact." Thus the many claims made by Theosophical students in regard to the teachings presented by Madame Blavatsky are best checked by both logical and semantic evaluation. The three fundamental propositions of *The Secret Doctrine,* for instance, are presented as such—not as claims or dogmas, and in respect to the many transmitted doctrines also contained in her major work, H.P.B. often goes to great pains to distinguish between that which is transmitted as *doctrine* and that which is directly approachable by *logic.* Finally, it is only through the disciplined use of words that men may come to see crucial distinctions between doctrine and knowledge, between reason and belief. Since Theosophical literature evokes both, in almost equal measure, a knowledge of the lines of demarcation between the two is prerequisite to making the study of religion "scientific."

THE GITA AND THE BIBLE

The Second Object of the Theosophical Movement: Study of ancient and modern religions, philosophies and sciences, and demonstration of the importance of such study.

A WORTHY undertaking for anyone interested in the pursuit of this Second Object would be to make a minute investigation and study into the laws, statutes, and codes of both ancient and modern peoples. Every race and nation has had its prophets and law givers. Every tribe has had its revealer of mystic lore, its declarer of the sacred Law. Each also has had its framers of codes and customs, which are themselves adaptations or specializations, so to say, of the Law, these likewise coming in time to be looked upon as sacred and obligatory. But of course there is a distinction between Karma, on the one hand, and codes, statutes, and rules, on the other. Karma is the One eternal and unchanging Law of the Universe, whereas codes and statutes are changeable, varying with time and place, and designed by men to suit the needs of the people to whom they are given—perhaps necessary so long as men lack self-discipline.

Some nations have possessed few laws, few external codes and regulations. Others, like our own, have volumes upon volumes of statutes, with a law or penalty to cover every possible crime or offense known to the human mind. But which is really in better case? Should a nation boast of its multitude of laws? Are we as a people proud of the countless ordinances and enactments that seem to be necessary for the social well-being of our time? The rules and codes enacted by the governments of a people reveal unerringly the character and dispositions of the people for whom they are formulated. A law against stealing, for example, can only mean that theft and robbery are practices common to those to whom the laws are given. St. Paul speaks of this inferior type of man-made law in his first epistle to Timothy:

> Now we know that the law is good, if any one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, immoral persons, sodomites, kidnappers, liars, perjurers, and whatever else is contrary to sound doctrine, in

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NOTE.—Bible quotations are from the *Revised Standard Version,* 1952 ed.

accordance with the glorious gospel of the blessed God with which I have been entrusted.—1 Tim. 1:8-11

It is obvious that the law referred to by St. Paul consists of man-made codes and regulations, laid down by the legislators, religious or otherwise, of that time, and that they were formulated for the lawless and the ungodly. In fact, it is well to observe that a large proportion of the references to law in both the Old and New Testaments concerns this inferior type of law—that is to say, rules of conduct, covenants, and agreements of one kind or another. Few indeed, in either book, are references to the equivalent of Karma, pure and simple.

References to law in the Bible usually relate to what is commonly spoken of there as "the law of Moses." A large part of the second, third, and fourth books of Moses—that is, Exodus, Leviticus, and Numbers—are made up of such commandments and ordinances. The so-called "ten commandments" given to Moses on the top of Mt. Sinai represent a perfectly good code of conduct for men to follow, but can they, in any sense, be classified as statements of pure Karma? Or are they to be thought of more as rules and warnings *against* the prevalent evils of the day? The Ten Commandments read as follows:

1. You shall have no other gods before me.
2. You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth below, or that is in the water under the earth; you shall not bow down to them or serve them . . .
3. You shall not take the name of the LORD your God in vain . . .
4. Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the LORD your God . . .
5. Honor your father and your mother, that your days may be long in the land which the LORD your God gives you.
6. You shall not kill.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's.

The "ten commandments" are set down in Exodus, chapter 20. Chapter 21 begins with these words: "Now these are the ordinances which you shall set before them." To give the reader some idea of the nature of these ordinances, a few are here printed by way of example:

When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing. If he comes in single, he shall go out single; if he comes in married, then his wife shall go out with him. If his master gives him a wife and she bears him sons and daughters, the wife and her children shall be her master's and he shall go out alone. But if the slave plainly says, "I love my master, my wife, and my children; I will not go out free," then his master shall bring him to God, and he shall bring him to the door of the doorstep; and his master shall bore his ear through with an awl; and he shall serve him for life.

Whoever strikes his father or his mother shall be put to death.

Whoever steals a man (kidnaps him), whether he sells him or is found in possession of him, shall be put to death.

Whoever curses his father or his mother shall be put to death.

When a man strikes the eye of his slave, male or female, and destroys it, he shall let the slave go free for the eye's sake. If he knocks out the tooth of his slave, male or female, he shall let the slave go free for the tooth's sake.

When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten; but the owner of the ox shall be clear. But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or woman, the ox shall be stoned, and its owner also shall be put to death . . . If the ox gores a slave, male or female, the owner shall give to their master thirty shekels of silver, and the ox shall be stoned.

You shall not permit a sorceress to live.

You shall not utter a false report.

In Lev. 20:27, we find the following statement of law, so-called:

A man or woman who is a medium or a wizard shall be put to death; they shall be stoned with stones, their blood shall be upon them.

Few individuals, especially among Western peoples, find it within their power to analyze critically the statements of the Bible with any great measure of detachment. Having been imbued with the idea that the Bible is the "Word of God," we are unable to approach this written word with the same exercise of discrimination that we naturally and rightfully give to other writings. Every loyal American citizen, for example, will unhesitatingly affirm his abhorrence of the idea of human slavery—at least in principle. Yet, here, in the first of the ordinances set forth in chapter 21 of Exodus, human slavery, as a practice, is allowed, and even advocated. And where is the sane man or woman of today who can see any earthly, or even heavenly, good to be achieved, either to man or beast, by the "stoning" of dumb ani-

mals, no matter what the unreasoning creatures may have done? And what about the inconsistency between the fifth of the Ten Commandments—"Thou shalt not kill,"—and the admonition which follows directly in chapter 21 that "You shall not permit a sorceress to live"? Inconsistencies such as these serve only to fill the minds of the people with confusion. And that such confusion did actually reign for centuries (and perhaps continues to reign today) is evidenced by the fact that St. James, coming hundreds or thousands of years later than Moses, warned of the danger of thinking that a person can keep one part of the law and ignore other parts. Here are James' own words:

> If you really fulfill the royal law, according to the scripture, "You shall love your neighbor as yourself," you do well. But if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become guilty of it all. For he who said, "do not commit adultery," said also, "do not kill." If you do not commit adultery but do kill, you have become a transgressor of the law. (James 2:8-11.)

The Theosophist, adhering to the declared Second Object of the Theosophical Movement, must be the first to recognize the value of the ethical and moral statements found in both Old and New Testaments, as well as in all the world's scriptures. This but stimulates him to question why the universal ethics are found thus consistently in all religions, and why such inconsistency prevails in man-made laws and codes. The nearest approaches in the Bible to *Karma,* as the one Universal Law of all life, seem to be the following statements from the New Testament, the first of which is one of the best existing anywhere:

> Do not be deceived; God is not mocked. For whatever a man sows, that he will also reap. (Gal. 6:7.)
>
> For God shows no partiality. (Rom. 2:11.)
>
> Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a jot, will pass from the law until all is accomplished. (Matt. 5:17-18.)

Turning now to *The Bhagavad-Gita,* it is found that the principle of Periodicity, the ideas of karma and reincarnation, are so interwoven with the whole doctrine that it is almost impossible to find a single verse in which these ideas are not contained in one form or another. The following are a few:

> No one ever resteth a moment inactive . . . he who having subdued all his passions performeth with active faculties all the duties of life,

unconcerned as to their result, is to be esteemed . . . All actions performed other than as sacrifice unto God make the actor bound by action. Abandon, then, O son of Kunti, all selfish motives, and in action perform thy duty for him alone.

Let, then, the motive for action be in the action itself, and not in the event.

Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.

Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters . . . The man who is devoted and not attached to the fruit of his actions obtains tranquility; whilst he who through desire has attachment for the fruit of action is bound down thereby.

All worlds up to that of Brahman are subject to rebirth again and again, but they, O son of Kunti, who reach to me have no rebirth.

As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same.

Both I and thou have passed through many births, O harasser of thy foes! . . . I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

I am the same to all creatures; I know not hatred or favor . . .

I am the origin and the dissolution, the receptacle, the storehouse, and the eternal seed. I cause light and heat and rain; I now draw in and now let forth; I am death and immortality; I am the cause unseen and the visible effect.

The highest perfection of freedom from action is attained through renunciation by him who in all works has an unfettered mind and a subdued heart.

In the present state of human thought and action, and the apparent weakness of the spiritual Will, it would perhaps be too much to expect that human beings in general should be able to get along without the need of codes and ordinances to govern them. But who will deny that both wisdom and benevolence are necessary qualifications in those who take upon themselves the task of framing laws? Wisely framed codes and regulations are never contrary to the universal law of Karma, but are ways and means of fulfilling it. And civilizations rise and fall according to the wisdom or unwisdom of its law-givers and officials—whether the codes they frame actually are true to the spirit and pur-

poses of the LAW, or are contrary to it. One reason, no doubt, for the present confusion and distrust, for the spirit of anarchy that wells up in the hearts of some individuals, is that the laws of the land, in many instances, are directly opposed to the spiritual, unchanging Law of Karma, which men feel in their hearts, rather than understand. But *now* is the time for understanding, as the only avenue of escape from the chaos that reigns in the world. And those Great Beings who always work according to the natural order of things, and who have the welfare of the whole of mankind within their purview, are working for the furtherance of such understanding.

Krishna, the Sage of *The Bhagavad-Gita,* "is said to have descended in order to start among men those moral and philosophical ideas which were necessary to be known during the revolution of the Age, at the end of which—after a brief period of darkness—a better Age will begin." The present cycle of awakening spirituality, being concurrent with the advent of the Theosophical Movement of this time, ushered in the beginning of that better Age—and it must culminate eventually in the birth of the new Sixth Race of Mankind. This Race, however, growing out of the bonds of matter, must be founded upon a knowledge of basic Law, and it cannot come into existence until the need for external codes and regulations, such as portrayed in the Old Testament, has been eliminated by an enlightened practice of *self-discipline,* as becomes possible through study of the *Gita* and the teachings of Theosophy.

THE MOST ENDURING GIFT

Hinduism is not a fanatic faith; it has a charity that is comprehensive. It acknowledges the validity of the gods of the most superstitious as well as the highest conception of the unity of God. . . . It sees in each man a divine potential. It is the role of great souls to awaken in common folks this spark of divinity. "They who worship Me with devotion are in Me, and so I am in them," says the Bhagavad Gita. By devotion, discipline, and rectitude in conduct man can himself become like God. . . . The fulfillment of the spirit is the aim of life. Spiritual realization is self-emancipation, freedom; perfection of every type of activity is an expression of divinity.

—WM. O. DOUGLAS

THOUGHTS ON THE PATH

IN this era of swiftly changing material values, when, from a spiritual viewpoint, so many would seem to be laboring for so little, an era in which material aggrandizement is looked upon by the many with almost reverential awe, one of the truly pitiable aspects would seem to be the large number of individuals of good intellectual attainments who, having no spiritual anchorage, are tossed about on the sea of despair like flotsam by news of each new atomic test or international crisis.

Then there are those well-meaning, if somewhat muddled, persons whose anxiety to develop "spiritually"—or psychically—is so intense that they somehow misinterpret the real meaning of existence on the physical plane. For them the entrance to the Path is sealed, and will remain so, until equilibrium is adjusted and they realize that their station in life, karmically engendered, with its multifarious problems in the spiritual, physical and economic fields, is the best medium for spiritual unfoldment.

There is yet another group, many of whom are quiet, unobtrusive people, who, although claiming no kinship with the intellectuals, have nevertheless by their individual efforts entered the Path. Deferring to the wisdom of the Higher Self in all their undertakings, they have by their studious observance of what we call "theosophical principles" brought into bloom rich qualities emanating from the Higher Triad—such as eagerness, when opportunity arises, to aid those caught in the mesh of sensual bondage, steadfast refusal to compromise with evil within and without, abstention from adverse criticism, and an ability to serve—to mention but a few. What the future holds has no terror for them, not because they are indifferent or callous to the plight of the bewildered majority, but because they know that this interlude of uneasy peace is not for the purpose of consolidating our material resources for future strife, but to fortify our loftier principles; and as with individuals, so with nations.

There is then for each of us a Path along which spiritual enlightenment is certain, but not until the fear of sense-loss is conquered by the Higher Self, as pointed out in *Light on the Path,* will the contours of the Path be revealed to us.

INTUITIVE EDUCATORS

Herman Schneider 1872—1939

[On the Lookout (Theosophy 27: 527) referred to a passage from a book, *The Problem of Vocational Guidance,* by the late Dean Herman Schneider, "showing once again that the knowledge of the soul will find its natural outlet, whatever the conventional ideas and theories of the time." The present writer has since discovered much in Schneider's life and writings which makes him a natural member of the larger Theosophic fraternity.]

IT is natural that Theosophists, of all the professions, feel special regard for that of the educator. For though time-servers and incompetents appear therein occasionally, many are the men and women who seem to have discovered a deeper meaning in their lives by serving as instructors of the young. If it be true that, in the long course of soul evolution, each must fulfill the role of teacher many times over in discharge of the responsibilities of brotherhood, those who devote their whole life-energy to education, fulfill themselves also. Conversely, just as the Theosophist feels respect for the teacher, often do teachers and professors indicate respect for theosophical principles, even if not identified by name. While politicos and other ambitious wielders of power attempt the control of their fellows, the teacher has taken an unspoken oath—to help *draw forth* from each pupil his own innate reasoning powers, start him on the quest for a deeper and more comprehensive understanding. When this noble aim is clearly envisioned, it is as if the perspective of reincarnation had somehow made itself manifest, for the philosophy attaching to the concept of rebirth places the highest of all values upon autonomous mental capacities.

All these things, most theosophic students have long realized. From time to time, though, circumstance—one's own contact with an exceptional instructor, or perhaps simply the reading of an educator's life-work—heightens appreciation of how much teachers can do by means of relating what a particular savant has accomplished. In this case,

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Note.—Quotations in the first part of this article are from *Ambassador to Industry*—The Idea and Life of Herman Schneider, by Clyde W. Park (Bobbs-Merrill, N.Y., 1943); other quotations, including that marked by an asterisk, and those subsequent, are taken from a collection of Schneider's writings published in the *Cooperative Engineer* during 1939.

the perusal of several books depicting the life and thought of Herman Schneider, educational innovator, university president, and friend to thousands of students throughout his long career, gave focus to one Theosophist's realization of the above. Dean Schneider was not, we know, entirely unique in the quality of his vision, but precisely because he stands as one of many exemplars, the story seems well worth telling. Perhaps other "appreciations" of exceptional instructors may be induced by this beginning.

Schneider was apparently the founder of the modern cooperative system of education on which Arthur Morgan modelled Antioch College. One day at the turn of the century, while teaching at Lehigh, young Schneider was shown a book, written in Latin, containing the essays of Marcus Vitruvius Pollio, the famous Roman architect for Augustus Caesar. Vitruvius, in one part, endorsed the necessity for acquiring both scholarship and manual skill. This passage appealed to Schneider. In later years he recalled the words of Vitruvius when the cooperative plan was receiving wide attention. An excited caller came to his office, declaring: "I want you to know that I thought of this scheme before you did." However, he had not tried to make the system work.

"I'm afraid we're both a little late," was Schneider's reply. "A fellow named Marcus Vitruvius got ahead of us."

Schneider began to devise a plan on paper which would point to some definite conclusion about the correctness of his idea. Accumulating data with the help of employers and successful graduates, he arrived at the fact that nearly all the Lehigh graduates who had shown marked engineering ability soon after college had worked in one or more ways—during vacation, while attending school, or, in some instances, stayed out of college for a semester or year in order to earn money to continue their studies. In the first summary of his plan in 1902, Schneider wrote: "A student does not need three months of summer idleness. He needs a mental change, a cessation of study. During the summer he will be regularly employed. . . . He will have vacation as the regular employees have. . . ."

The first attempts at selling the cooperative idea to educators and industrial men are reminiscent on a smaller scale of the opposition which H. P. Blavatsky met in launching the Theosophical Movement in 1875. Schneider experienced the reactions of others ranging from

shock to nods of approval. Some found merit in his proposal, but remained unmoved because it seemed too extraordinary. Referring to the disappointments encountered, Charles F. Kettering of General Motors recalled, after the death of his long-time friend:

> It seems to me that cooperative education is such a logical thing, once we view it from a distance, that we can hardly imagine its being a difficult movement to start. But as true then as now, the most difficult thing in the world is to do something new.

A karmic agent unexpectedly came into Schneider's life at the time when acceptance of his idea of part-time study and part-time work seemed remotely possible among only a hesitant few. A man named Manley, secretary of a local metal trades association, casually turned his newspaper one afternoon and suddenly stopped at an account of a talk given by Professor Schneider. The account, a brief one and printed on an inside page of the newspaper, brought an immediate response from Manley. Thus began a life-time friendship around the efforts of the two men to foster the idea of cooperative education.

Schneider realized, in helping young people chart their careers, that he was dealing with the most precious of commodities—a soul searching for its means of expression. As a teacher and administrator, he counselled hundreds of students.

An abiding faith in man's spiritual nature shines plainly through Schneider's appraisal of modern youth. One would not easily attribute the following comment as coming from a stolid engineer!

> Believe it or not, nine out of ten young men coming to college are idealists, not materialists. They don't like to admit it; they fumble and shift about at first when you confront them with it. . . . They respond to the idea that the success of one's career on earth is measured at the time one passes on to the next existence, and that the measuring is done in terms of the intangible things taken along, not by the tangible gain left behind; by what is given, not by what is got. They grasp the philosophy that the only durable things are the intangible ones—not the bridge but what the bridge stands for.

The thirty-odd years' devotion that Dean Schneider gave to the University of Cincinnati brought world-wide fame to that institution. Spreading throughout the Midwest, the cooperative idea was adopted by a score and more colleges and universities. Among these were the University of Akron, University of Pittsburgh, Georgia School of Technology, Harvard, Marquette, and Massachusetts Institute of Technology.

During the first five months of 1920, an exchange of letters occurred between Dean Schneider and Dr. Arthur Morgan, who was planning to introduce the cooperative plan at Antioch College.

As early as 1911, the Dean was asked to conduct a survey for the New York City Board of Education, and outline a comprehensive plan for setting up cooperative and continuation courses in some of the New York City high schools.

Recognition also came from Russia to "Engineer Schneider," who had introduced the going plant at Cincinnati to several representatives of the U.S.S.R. in 1929 and 1930.

Two supreme evidences of a deep theosophical attitude were revealed during Schneider's varied career: his philosophy of life as set forth in numerous writings, and his amazing knowledge about "the ancients." His worn copy of *The Bhagavad-Gita* opened easily to the pages of Chapter XVI, beginning: "Fearlessness, sincerity. . . ." Here was a man who was so relieved when a successor for him was found after four years as president of the University of Cincinnati that he released his exuberance in an intense study of Oriental art and philosophy. He had most reluctantly held the office of presidency, an inevitable appointment. He had brought rapid growth and renown to the institution as the first school to enroll cooperative students under his guidance in 1906. He had declined inviting bids from wealthier and more popular universities.

His writings consisted of pondered-over sentences in the vein of Lao-tze, a complete novel, essays, and editorials written without a particular purpose except to clarify his thinking. "He wrote for no special public, but always discussed his writings with Mrs. Schneider, who was his constant critic and mentor." During an interview given to an editor of a technical journal, he expressed his philosophy in this manner:

> You can't go very far in modern science, groping toward an understanding of its absolutely perfect laws, without being forced—to your knees, I almost said—to the conviction that back of the whole scheme of things there is a most amazing Divine Intelligence.
>
> Try to grasp some of the facts of astronomy and of astro-physics: of little patches of our sky containing hundreds of thousands of suns much greater than our own, of our galaxy of stars one hundred million light years across, and, some billions of light years behind, other galaxies and super-galaxies; then consider the solar systems which

we call atoms—and let your mind run through the whole pulsating mystery of what you call "matter" from the whirling electron to the super-galaxies, all held in a bewildering balance and movement by absolutely perfect law. . . . Well, if you grasp only a little of that, you just slough off your egocentric trends to personal acquisition of this and that, and try to get into the swing of the great movement of which you are a little part; and you strive to make your work conform. You get the feeling of infinite progress in accordance with a wonderful pattern which you can barely sense but which you can't understand.

On another occasion he advised, in an annual letter to college alumni:

You can clarify issues for yourself more readily by withdrawing from the strife and getting a crystallization of fundamentals through a quiet session now and then with the ancients. For today's problems are age-old in essence; only the setting and the details vary. And while "What most endures is changeless Change," . . . to quote Lao-Tse, the change is largely in the pattern. The fundamentals stay put.*

Some of the Dean's happiest moments were spent in writing. He enjoyed exploring humble ideas for new meanings, searching them for the breadth of universal principles. "Cleaning the Attic" is one of many short essays he wrote in the lighter mood with the calm of one who sees Life as a "contest of smiles." He noted in part:

Just now, in the world, we are on an attic-cleaning orgy. The composite family of humankind is in a great stew as to what to throw out and what to bring down to the living room again. . . . It all makes a lovely family quarrel about how useful things are—evolution, prohibition, science, League of Nations, moral standards, preparedness, divorce, discipline, vitamins, art, diets, and what not. . . .

It is all interesting—particularly to observe who wants to retain which and who wants to fling out what. But most amazing and most significant in the whole Babel is the fact that great scientists—Pupin, Millikan, Lodge, and many more—insist upon bringing belief in a Divine Intelligence (God, if you prefer) and belief in an Immortal Soul back to the living room—as proven, and as the most indispensable parts of life! They believe in it as a scientific necessity—as they believe in the Law of Gravity—because it must be so. With them it is not a matter of blind (and sometimes doubting) faith, but of scientific surety. In delving deeper and deeper into Nature they have come face to face with the Great Fact—the great dual interlinked fact of The Divine Intelligence and the Immortal Soul. . . . Perhaps you haven't heard them above the din of attic cleaning, but you will. I think their note is going to prevail as the racket dies down. . . . And it is a simple, cheerful, direct note—not a gloomy and complex one.

The Great Fact has gradually been going attic-ward. It is coming back to the living room, and its being in the living room will determine, through the quality of the eternal fitness of things, what other things are going to be there. And so we'll wash up and stop arguing and get down again to an orderly life.

An Analysis of Work

Dean Schneider, feeling the challenge of industrial problems and unrest, could give wise counsel to numerous industrial and labor leaders since he had lived the experiences of both the common worker and the executive. The fruits of his labors, together with the knowledge of the fundamentals that "stay put," enabled him to analyze the problem of work in modern industry and to arrive at a self-evident basis for agreement. Seeing the loss of values due to mechanization, he gave much thought to analyzing work. The following extracts reveal his genius for getting to the heart of a problem:

The causes (of industrial unrest) are real and lie within the realm of Natural Law. Therefore, the logical starting point of a diagnosis must be to ascertain the Natural Laws of Work, non-conformity to which causes our industrial headaches. . . .

It can be shown by history that a people who will not work will fall to swift decay. If you look back along the highway over which civilization has come, you will see that, except where great physical upheavals of nature, or brute strength in overwhelming numbers have been factors, nation after nation has fallen because of non-conformity to the law of labor. . . . The cycle of work to wealth, wealth to idleness, idleness to poverty, and poverty to work again, is an evidence of mental inefficiency, following physical decline.

The substance of the law of labor is this: Work, and you will reach a higher mental development; cease work, and you will degenerate. The law applies to individuals, to communities, to nations, and to civilizations. . . .

Mentality is the result of physical activity, and in turn stimulates it. Thinking and working are reciprocal aids. Integrity, honesty, discipline, sound health, fair dealing, respect for others' rights—these have come through the assumption of one's burden of work, and the opposites of these are the result of the desire to dodge the burden. . . .

Fortunately we are now far enough from the thousand-year swamp so that one may safely propose as a thesis, that only that civilization will prevail whose laws and life conform most to Natural Law. The Spirit of Unrest, whether it be evidenced by the spontaneous and

seemingly unaccountable strike of automatic workers, the questioning introspection of university faculties, the open defiance of law, or the cry for the Doctor of Industry, is the headache-giving warning of deeper seated organic trouble.

The worth of our education, our laws, our scientific management, will be determined by the extent to which they will make clear, conform with, and supplement the laws of work. . . .

I like to think we are coming to a time when the great march forward of civilization will not be largely a matter of chance, with the blind often leading the blind, but more an organized orderly movement in conformity to the Laws of Nature. In that day the opportunist will not vault into the saddle of leadership when humanity, having been badly led, cries out for a leader; instead, he will be a part of history with the medicine man of the savage, for at the bottom both of these in their creation and in their haphazard panaceas are the same.

VENTURES IN PROPHECY

On several occasions Dean Schneider was asked to write statements prophesying the changes he could foresee in the next hundred or so years. He wrote in 1928 how he approached "the matter of prophecy gingerly, principally because of the rapid strides being made in scientific research." Before predicting some developments in three major departments of progress (the scientific, the personal, and the spiritual), Schneider commented: "Despite the general opinion that we are drifting away from 'the old moral standards' (in every age the same thing is said), I think there is today less cant and more searching for real values than there was a generation ago. . . ." Proceeding to the scientific, he observed:

The science of psychology is today about where chemistry was when it was called "alchemy." Naturally, it offers a fertile field for the charlatans, as alchemy did. But it will become one of the two great sciences; the other being the science of matter—what we now foolishly divide into the separate fields of physics, chemistry, mathematics, biology, geology, astronomy, and so on. However, these two major sciences of the future (the science of mind and the science of matter) will be as closely related as mathematics and physics are today, and they will be the consciously fundamental and governing factors in nearly all human affairs. In the more distant future they will coalesce into one science.

When some Newton has written a Principia of Psychology, the great powers latent in our subconscious minds will gradually be

> released. Once I saw a man in a panic of fear jump over a board fence about seven feet high without touching it. He summoned in fear a reserve force which we should be able to summon at will. We have reservoirs of mental power which we do not know how to tap and use. Their use will have begun one hundred years hence and will have beneficial significance in your bodily health, your personal relations and your philosophical outlook. In this phase of future development, much will be learned from the East. . . .

Schneider's story, then, is that of a college professor who was a *practical* "dreamer." The quiet of the ivy-covered campus but aided his listening ear and heart's response to the call of great human problems in distant factories and mines. He worked a lifetime to bear out his conviction that willing cooperation could be made a matter of practical application in economic affairs. He was an idealist not content with armchair musings on his ideal; he had to give substance to his dream, to make it live for others. As Thoreau aptly remarked: "If you have built castles in the air, your work need not be lost—that is where they should be. Now put the foundations under them."

The Burning Issue in Education

The disappearance of man's belief in his own autonomy will signalize a decisive crisis in the course of evolution. . . . Gradually he will be conditioned to accept the fact that he is nothing in himself, and even the epiphenomena associated with consciousness and the delusions regarding choice and value will disappear. But if the so-called ephiphenomena are actually something more, if the very ability to imagine that we may be something more than "products" corresponds to a reality, then we may be having our last chance to make something of it.

—J. W. Krutch

YOUTH-COMPANIONS ASK— AND ANSWER

THE human is the highest developed being we know of. So why do we say, if someone has failed thoroughly, "he's just human"?

Some truth is implied here, but there is also oversimplification. So far as *we* know, and according to all that we can learn from the doctrines of Theosophy about man, the human form is at the top of the ladder of form, and through it alone the power of conscious mind finds expression. Yet in their own way, the lower kingdoms are more perfectly developed than we, for within the boundaries of instinct they make no mistakes. So man both is and is not the most highly developed being.

We are simply on the way to learning what our full field of action is, and far from the goal of mind perfection. Man's being is dual, the lower parts unguided, leading us astray. The eternal part of man is in a sense latent in that it does not have its rightful part in the choices that man makes. That is the struggle: to let the highest in man play its part in deciding and discriminating. So, perhaps we could say that every man is in the *process* of becoming a fully developed being.

The idea of someone "failing thoroughly" should be given more attention. It is very easy to say that someone *else* has failed here and there—"thoroughly." But how do we know that the failure has been complete? How can we say that an outcome which would possibly be a failure for us is a failure for someone else—our circumstances are undoubtedly quite different from another's. We *cannot* judge on appearances. Krishna, in *The Bhagavad-Gita,* tells Arjuna that even those who are "the greatest of sinners" may learn some wisdom, and do not fail entirely.

Perhaps, after all, it is not so bad to say "he's just human." By saying that, we grant man the obvious fact that he will make many mistakes before he is through. And we may tend to be not quite so moralistic in our evaluation of the situation. Just because man is the most intricately developed being we know of does not exclude him from the challenges of the universe, but rather puts these challenges right before him and leaves them there for him to deal with as he sees fit. One way to look at this problem is that we should feel privileged in having the opportunity to take a crack at all the problems that we see troubling

others. None of our "younger brothers" in the lower orders of nature have that chance.

At the same time that we are trying to see why man fails so continually and seemingly so thoroughly, we must not lose sight of the Krishna in him. It is the action of the Krishna that stirs him up to undertake all the tasks in which he fails—or succeeds.

If a person is always willing to give and not to receive, is he short-circuiting the Law of Brotherhood as well as one who is willing to accept and not to give? (That is, one who always insists upon paying the check.)

(*a*) It does seem, at least, that such a person has won the harder half of the battle, that of giving and not receiving. For most people the problem is reversed.

One who is always more willing to give than to receive certainly cannot be accused of not being able to share, but it might be said that he is unconcerned about giving others the same chance to share that he enjoys. It may be that such an individual is trying hard to cover up feelings of inadequacy or superiority on his part. He may feel inferior, and think this a good way to boost himself in the eyes of others. Or, he may want everyone to think he is a "swell guy" and may doubt that he can prove that he is nobler than others in any other way.

It might be good to keep in mind the fact that others will and do get as much fun from giving as he does. Why not willingly give others a chance when the time is ripe and the occasion comes up naturally? Discrimination would seem to be the word for the quality that is needed in this situation.

(*b*) An individual who sincerely acts in this manner is well on the way toward learning that it is more pleasurable to give than to receive. Of course, this wouldn't apply to the ostentatious person who is generous with his giving in the hope of gaining prestige and praise from others, as this isn't a true gift: the giver expects some reward in return.

The motive behind any action is a good indication of the degree of development to which the individual has attained. If this motive to be generous shows itself in a sincere sense—*i.e.,* if the gifts are from the heart, and represent a sacrifice from the giver on more than the physical plane—this is all well and good.

The complementary pole to giving is the ability to receive graciously. A true practitioner of the laws of brotherhood would be aware of the

times when thus receiving a gift would be beneficial to the giver. Perhaps this is the hardest job, learning when the time is proper for giving and when for receiving, as only through the use of discrimination is any action beneficial.

(*c*) If a well-meaning person took it upon himself to give continually and refuse any grateful return, he would, perhaps unconsciously, be violating a universal fact in nature. All growth must necessarily consist of giving *and* receiving, else there would be no evolution; this must apply to mundane affairs as well as cosmic and spiritual matters. The lake must give up its water to the sun, in order that other areas may benefit with its return.

Any virtue, when practiced ostentatiously, becomes a curse: "Rich gifts wax poor when givers prove unkind." (*Hamlet.*)

(*d*) Let's not be too moralistic in trying to answer this question. For there are many kinds of acts; some small and not too important, and others meaningful and character-building. Man's personality is what meets "the public," and it has many quirks and idiosyncracies. These quirks of personality may stem from some deep-rooted misgiving on the part of the person as to what is true balance, or they may be just surface qualities that don't mean much except to the one they annoy. We should watch ourselves and not always be reading too much into things that don't strike us as just right. There are so many reasons *why* people do the things they do that we need to be liberal in our evaluations.

We should remember, too, that people change as they discover new ideas and as different parts of their nature come into play. What may be someone's personality today, may be entirely changed five years from now, or sooner. We are like the huge icebergs up north—only one-seventh of us shows above the surface. The real and vital part of the man is still struggling to make its appearance. If a person has an unnecessary habit that is rather annoying to others, he may come around in time. Perhaps this could be pointed out to such a person if it seems fitting to do so.

But as to the law of brotherhood being "short-circuited"—the law acts to balance the scale whether man is aware of it or not. It may be altogether too prideful for one who truly deserves a gift not to receive it. Then, too, perhaps the giver has not found the proper way to give to that particular person. All people cannot be pigeonholed, expected

to do things as everyone else does them, or even the majority of people. After all, if the gift offered is not accepted in the manner that we think proper, we may have the wrong gift for that person. It is impossible for man to exist and not receive from life and other men constantly. Some people may be concerned with taking only those things that signify important discoveries about the environment in which they find themselves; receiving is done consciously or unconsciously; it goes on all the time.

It is well to remember, too, that people tend to receive too much, anyway. We are all overly dependent. Of course, the gifts that are really significant need not be turned down. They can be accepted without question if a person is able to see their value.

U.L.T. does not take part in governmental issues, but can a sincere student of Theosophy take this attitude?

The student of Theosophy is as responsible as any other citizen. Governmental issues are the karma of those whose government it is, for acts done or not done. Of all things, in his study of the great tenets of Theosophy, the true student becomes increasingly aware of his responsibility. We are all responsible. The karma of the world is our karma. Our nation's karma is part of the world's karma—what we do here affects the rest, and with particular rapidity in these times of high-tension global relationships. How can we possibly get on "the Path" and work for humanity if we neglect the duties beneath our very noses?

A government is the reflection of the culture of people. The ancient Greeks and citizens of present India may be used as illustrations of how ideals professed to be of great importance can enter into government; appreciation of these ideals, in governmental leaders, can become an inspiring basis of action.

One does not escape "taking part in governmental issues" even though he be busy with "more important matters." We should be very much aware of the society in which we live, and especially of the extent to which our society encourages or discourages independent thinking. Often we are unconsciously led to "think" in mass, and therefore not think at all. This should be an age of individual awakening, and to bring such an age to birth we may sometimes have to take a stand on principle, regardless of the "practical" issues involved, in order to illustrate the fundamental Theosophical faith that ideas and ideals are more real than anything else in the long run.

ON THE LOOKOUT

Current Opinions of Religion

An abundance of evidence from a variety of sources indicates that modern man's propensity for "rethinking religion" is one of the most important philosophical manifestations of our time. On one hand, a multitude of scientists, impelled by the callous fratricide to which materialist doctrines easily lead, have begun to wonder if there may not be, after all, some profoundly relevant meaning within the symbolism of religious doctrines. Since the word "God" has figured so prominently in expressing the supra-physical leanings of western man, it is inevitable, also, that a certain number of men of scientific background should "turn" to God. Weakening of scientific prejudice against the God-idea, however, need not be interpreted solely as a failure of nerve among scientists and physicians, nor are such professional men necessarily ready to embrace formal Christian doctrines in their entirety; at least some of the discussion about God is clearly prompted by the simple, honest admission that basic human problems cannot be solved by physical means.

Faith in "God" by Doctors

For example, a recent AP press dispatch (*Daily Bulletin*, Endicott, N.Y., Nov. 8, 1954) quotes Dr. Elmer Hess, president-elect of the American Medical Association, as saying that "any doctor who lacks faith in the Supreme Being has no right to practice medicine." While orthodox churchmen are understandably overjoyed by the sound of such an assertion, a careful reading of Dr. Hess' further remarks indicates that the AMA President is not really trying to promote Christian orthodoxy, but is getting at something very different. He writes:

> Our medical schools are doing a magnificent job of teaching the fundamentals of scientific medicine. However, I'm afraid that the concentration on basic science is so great the teaching of spiritual values is almost neglected. Any man who enters the medical profession with financial gain as his sole objective is a discredit to his colleagues. The market place is where you go to make money, not the sick room. Doctors take care of sick folks—period.

Here, it appears, is the crux of the physician's concern. His conception of a "Supreme Being" is not necessarily authoritarian, and perhaps

these words provide the only terms he can think of to represent spiritual reality—and a power manifest in human affairs which transcends the dynamics of the purely personal psyche.

Dr. Hess, it is true, rather confuses these matters by further remarks such as the following:

> A physician who walks into a sick room is not alone. . . . He can only minister to the ailing person with the material tools of scientific medicine—his faith in a higher power does the rest.
>
> Show me the doctor who denies the existence of the Supreme Being and I will say that he has no right to practice the healing art.

Alternative

However, whether it be "faith in a Supreme Being," faith in the momentum of Life, faith in Nature's processes or in man's spiritual reserves—whatever it be called—some such quality in the physician is necessary to provide a focal point, a medium through which spiritual energy may flow to the patient whose own powers are at the nadir. It is this imponderable potency which often weighs the scales toward "life" when the physical forces are at balance. One may wonder, therefore, how Dr. Hess and other physicians of like mind would respond to the suggestions of an article once printed in Theosophy (24: 510), entitled "Hints on Healing." In this context it is possible to consider the "Supreme Being" as the higher or spiritual presence within each man—capable of manifesting whenever the proper channels are prepared:

> No man is so sick that he does not instantly recognize, instantly respond to the Presence of a genuine Healer. Whether we call that presence the atmosphere, the aura, the magnetism of the beneficent and competent friend, matters nothing at all. . . . The physician heals far more by his calm, his poise of healthful assurance, his rapport with the afflicted, than by all the drugs in the pharmacopoeia. . . . This is the spiritual magnetism which draws to him those whom, under Karma, he can help. . . . Moreover, in some hidden way the knowledge that help is abroad permeates the unseen planes of nature and effects correlations more certain than can be produced in any pharmacy. ("Hints on Healing.")

Public Opinion on Religion

Statisticians have noted a numerical increase in American church attendance since 1950. A Gallup Poll reports that while the rate of

attendance had dropped to 39 per cent of the population in 1950, a recent audit of the number of churchgoers revealed an increase to 46 per cent. The American Institute of Public Opinion, hoping for an accurate interpretation on these figures, circulated a questionnaire throughout the entire U.S. Recipients were asked to check whether their own renewed interest in church attendance resulted from "fear and unrest," "from renewed faith in God as Supreme Being," "church programming and publicity," etc. From the standpoint of orthodoxy, the results of this inquiry were not particularly gratifying, for only 19 per cent attributed their change of Sunday habits to "renewed faith in God as Supreme Being." 30 per cent, on the other hand, frankly confessed that fear and unrest were the causes, 9 per cent admitted they were attracted by better church programming and publicity, and 22 per cent confessed that they did not know. (An interesting sidelight is also revealed by the Institute's observation that, while 79 per cent of all those questioned said they were members of a church—whether or not they actually attend—only 10 per cent to 15 per cent of adults in England went to church on a typical Sunday. England's greater cultural and philosophical sophistication obviously plays a part, in this contrast, and it would have been even more interesting had the Institute continued with a survey of the number of books and articles now being written by Englishmen which tend towards a theosophic analysis of religious questions.)

PHILOSOPHICAL DIMENSIONS

Another level of reflection in regard to religion, and by all odds the most important, is manifested by the writings of a number of leading intellectuals. As an example, it is interesting to note that a famous British historian, Arnold J. Toynbee, rather consistently resists the efforts of churchmen to turn his remarks anent religion to support of orthodox theology. While Toynbee does clearly affirm his faith that the world will and must turn away from materialism towards religion, he does not insist that religious reality be expressed in any particular set of terms. The *Christian Science Monitor* for Dec. 7, 1954, for instance, complains that, in a recent interview, Toynbee "appeared to draw little distinction between Christian and non-Christian faiths. He recognizes an all-important present religious resurgence in the world; yet he gives only vague comments on the nature of this very element he believes will bring world salvation from destruction." "Some in the

audience," the *Monitor* continues, "wished to hear a more clear-cut picture of the part religion plays and how it can be applied to present world problems," but the author of *A Study of History* simply replied, enigmatically, that "eventually man will experience an entirely spiritual existence."

"Spiritual Sloth"

It is quite evident that scholars of Dr. Toynbee's capacities, even when leaning in the general direction of Christian formulations, are extremely cautious about narrowing the confines of religious definition. A succinct explanation of why this is so is furnished in Alan Valentine's *The Age of Conformity,* wherein the author draws sharp distinction between "spiritual values," generally considered, and the particularized doctrinal insistences of the churches. Mr. Valentine writes:

> In their efforts to hold their influence over sensory society, the churches have failed to maintain with uncompromising clarity the spiritual standards of their origins. Some have turned to popular entertainment to lure their constituents at least physically into their houses of worship. Church community centers function with dutiful vigor; coffee is served in the crypt after Communion, and bingo enlivens cathedrals. Particularly in the Protestant churches, sermons have become more mundane and popular, and some churchmen have embarked with more good intent than good judgment upon the controversial political and economic seas of their communities. All these attempts do not appear to have won the public to greater spiritual devotion or deference to organized religion. The causes and remedies of spiritual sloth are too deep to be dealt with by superficial and sometimes cheapening methods.

"Solitary Religion not Easy"

Mr. Valentine grants that "only men and women of unusual strength and devotion can lead deep spiritual lives without guidance and a sense of religious community with others. Conditions of modern life do not make solitary religion easy or even possible, and independent religious effort is likely to be elementary and sporadic." On the other hand, he does not minimize the importance of the efforts made by unusual men to search for philosophical values. Despite its addiction to lowest-common-denominator cultural symbols, he feels that "the inner life of Americans may be less flaccid than it seems, for the strength of the church may no longer be a valid measure of the spiritual depth of individuals. Americans may pursue private lives of the spirit quite apart

from organized religion," even though "that is a hope for which there is little present evidence."

OPPENHEIMER ON PHILOSOPHICAL RELIGION

Atomic Physicist J. Robert Oppenheimer, now head of the Institute for Advanced Study at Princeton, has given further indication why it is that men who strive to think for themselves must part company with orthodox approaches to religion (Los Angeles *Times,* Dec. 27). He writes:

> What is new in the world is the massive character of the dissolution and corruption of authority, in belief, in ritual and in temporal order.
>
> The techniques, among which and by which we live, multiply and ramify, so that the whole world is bound together by communication, blocked here and there by the immense synapses of political tyranny.

Dr. Oppenheimer, as anyone conversant with his recent persecution in respect to services performed for the Atomic Energy Commission will understand, is considerably worried about the further institutionalization of science and its integration with agencies of political power. He believes that the proper place for research scientists is in the universities—free universities, not subject to incessant government witch-hunts. He continues:

> Never before today has the integrity of the intimate, the detailed, the true art, the integrity of craftsmanship and preservation of the familiar, of the humorous and the beautiful stood in more massive contrast to the vastness of life, the greatness of the globe, the otherness of people, the otherness of ways, and the all-encompassing dark. It is in teaching, in the association of scholars. . . . that the narrowness of scientific life can best be moderated, and that the analogies, insights and harmonies of scientific discovery can find their way into the wider life of man.

Theosophists may thus feel that Dr. Oppenheimer has carried a perspective gained from much study of eastern philosophy, and of *The Bhagavad-Gita* in particular, to the point where the full subtleties of individual religious aspiration can be appreciated. For true religion—theosophic religion, at any rate—will never go hand in hand with placid acceptance of the conventional, with blind belief, or with expedient conformity.

THE UNIVERSAL PERSPECTIVE

A contributor to THEOSOPHY recently suggested perusal of a book by Sheldon Cheney, entitled *Men Who Have Walked with God,* (Alfred

A. Knopf, 1945). This is, indeed, in many ways, an interesting and encouraging volume, since Mr. Cheney, in reviewing the lives and teachings of Lao-Tse, Buddha, Plato, Plotinus, Meister Eckhart, Jacob Boehme, etc., writes as a sympathetic admirer of these great teachers, rather than as have so many biased Christian historians. In the first place, Cheney refuses to define religion in any limiting fashion, and the following paragraph from his preface indicates agreement with the basic points established by the Theosophical Society in 1875:

Respect for Mysticism

> As I have set up no definition as a reference point, so I have tried not to let my personal beliefs too strongly colour my interpretations. I may even have laid myself open to the charge that I am credulous and inconsistent. It has simply seemed to be best to approach Lao-Tse or the Buddha, or the Catholic Eckhart or the Protestant Boehme, with all the understanding possible, from as near the point of view of a believer as I might. If to believe in their visions, their miracles, their closeness to God, is credulous, I am guilty of credulity. The mystic life is an epitome of the visionary and miraculous things that do happen to the individual human being. In believing in imagination or poetry or mysticism one commits oneself to a faith suspect among "realists."
>
> As to the suggestion that the mystic way of life departs from the "normal," need I note more than that it has been urged upon men by Jesus and the Buddha Gautama, by Lao-Tse and Plato, by every one of the prophets and seers quoted in the following pages? One needs to be very sure that one is not arguing from the ground of materialism and atheism before venturing the thought that the mystic is "abnormal."

Motives of the Visionaries

Cheney's selection of mystic personages, of itself, is sufficiently impressive, since so many strong Theosophical currents are represented. Also, although the "ecstatic" nature of mystic visions receives a great deal of emphasis, it is the author's expressed belief that *true* mysticism is a further entrance to the meaning of life, rather than an attempted escape from its rigors:

> If poetry is the language of imagination, mysticism is Imagination itself, the unlimited, eternal thing at which poetry or music or painting hints. It is pure spiritual experience, the actuality of vision, the foretaste of the soul's perfect rest.
>
> All of us speak of the mystic life at times as a refuge. But that is because we have rendered the ordinary world so nearly untenable

for the soul. From the prison of mortality we sometimes look upon the mystic quest as an escape. But the truer image is that of the mystic wanderer returning from a joyous voyage, to illuminate everyday living with the light of divine understanding. Aside from the isolated plungings of the adept into union with the Absolute, I conceive the mystic life to be less a forsaking of reality than a search to discover that which gives the lustre of reality to all; and, after the mental discovery, a constant detection of eternal values in every object and facet of mortal life.

Mystic living as we know it on earth is thus not an absolute thing, demanding detachment from all else. We are all to a certain degree mystics; that is, partakers of the one Divine Life. What I remind my reader of is that the choice of degree belongs to the individual.

Perhaps, after summary of the foregoing on religion, Theosophists will feel even more assured of the pertinence of Madame Blavatsky's observations regarding the future of orthodoxy; at all levels of inquiry, it seems, time-worn prejudices are being penetrated by men of reflective mind—or, at the very least, are being eroded by world circumstances. The time has passed when the most respected Christian will be *only* a Westerner, or imagine himself further advanced in the spiritual life than those who follow a Buddha, a Socrates or a Gandhi.

PENICILLIN—ERSTWHILE WONDER DRUG

Theosophists, who have repeatedly expressed dubiety concerning the widespread use of injections and innoculations, take no special pleasure in noting the increase of medical support of this theosophical position. It is necessary, however, to call attention to such developments, as part of a general educative effort in behalf of the "let nature take her course as much as possible" point of view.

In this case, a research job effectively completed is reported by Lawrence Galton in November *Coronet,* wherein the conclusions of numerous physicians demonstrate that penicillin, the greatest of the wonder drugs, has played a spectacular part as killer—in addition to its more respectable role as life-saver. After enumerating instances of death immediately following an injection of penicillin, Mr. Galton observes: "There is a growing suspicion, even an outright conviction, among many medical authorities, that far more deaths have been caused by penicillin than have been officially reported."

Wonder Drug, Blunder Drug

The alacrity with which penicillin is resorted to, even when its effectiveness is problematic, is not alone the responsibility of the medical profession; patients, themselves, frequently demand this treatment even when told it may not be efficacious. This desire for quick results is one of the signs of our times in which all of us share some degree of responsibility. Mr. Galton states the medical position:

> At a recent medical meeting in New York, after one doctor told of two severe reactions and one fatality following injections of penicillin, a discussion took place among members present who, it turned out, had personal knowledge of three other fatal reactions and many other alarming but non-fatal ones.
>
> In the current *Antibiotics Annual,* Dr. Perrin H. Long of the Department of Medicine, State University of New York, declares: "Few reports of such fatalities have appeared in medical literature, because it is not easy for physicians to discuss publicly such unexpected harrowing and always terrifying experiences."

Few Fatalities Published

> In the same publication, agreeing that published fatal cases are "only a small sample," Dr. Ethan Allen Brown notes: "We, the clinical investigators, know of a second and larger group of cases which, for one reason or another, has not been discussed in print.
>
> "General practitioners know of a third, still larger number . . . not reported because of the stigma of deaths following the use of remedial agents or because of real danger of malpractice suits.
>
> "Still another group is represented by deaths simply not recognized as drug reactions. A fifth group consists of patients who died of their initial disease but to whose death drug reactions may have contributed." . . . Brown adds a dire prophecy: "Finally (and I say this advisedly) there are the hundreds of thousands of patients, some sensitive and some sensitized by previous exposure to these drugs, who in increasing numbers represent the potential reacters of the future."

Moderation Urged

Although the discovery of penicillin inaugurated the first effective "drive" against acute infectious diseases, it "also ushered in an age of indiscriminate dosing"; and has been badly abused by both laymen and doctors. According to Mr. Galton:

> Penicillin fights bacteria. But of the 2,110,510 communicable disease cases reported in one recent year by American physicians to

the U.S. Public Health Service, 54.51 per cent were caused by viruses and parasites that resist penicillin or other antibiotics. An estimated 320,000,000 common colds occur each year. They are virus-produced and penicillin will not touch the virus.

Yet penicillin has been injected and swallowed by the ton-loads in diseases which it cannot help. Even nurses, who should know better, take penicillin without reason. Laymen may gulp penicillin tablets left over from a serious illness. Often they have insisted on injections for trivial illnesses and doctors have yielded.

BODIES AND ANTIBODIES

After the 1953 flu-like epidemic in Kansas, when pharmacists worked night and day to fill prescriptions for antibiotics, a spokesman for physicians of Kansas City offered the "considered opinion" that "rest and medication (such as aspirin) to relieve the discomfort are about the only treatments that have much effect." Even the excuse that penicillin may prevent complications is now discounted:

One of the worst practices—condemned repeatedly by medical authorities—is the use of penicillin as a kind of substitute for diagnosis. When in doubt, sometimes even when just a little rushed, some doctors have prescribed a shot of penicillin without knowing what the patient's trouble was but hopeful it was something the drug would conquer.

What is wrong with indiscriminate use of penicillin? The hazard lies in allergic sensitivity. In some people, an altered reaction of the tissues occurs on exposure to agents which, in similar amounts, are entirely innocuous to other people. They become sensitized.

The theory is that, in these people, when a foreign material is introduced into the body—eaten, inhaled or injected—it may become an allergen, or exciting agent, that stimulates the body to produce antibodies.

Later, when the foreign material is introduced again, it interacts with the antibodies and trouble, of varying degrees of seriousness, results. And, evidently, the more often the foreign material is introduced, the more serious may the reaction be.

Mr. Galton concludes, however, that "the lesson of penicillin is important in terms of other antibiotics as well. For it exemplifies the Jekyll-Hyde personality or nature of almost all drugs. Like penicillin, the other antibiotics, too, despite their outstanding record of usefulness, are not normal body substances but foreign materials."

"Caution," the Word

Thus, physicians are beginning to suspect what Theosophists have long pointed out—that submicroscopic entities exist within the human body which act and interact according to their own recondite laws; that these entities acting within their proper environment cause no harm; but that when this environment is changed by the introduction of other elements not properly belonging to it, the results may be dangerous, even fatal.

These possibilities are suggested in the pamphlet, *The Laws of Healing: Physical and Metaphysical* (p. 24), in relation to vaccination, but are equally applicable to innoculations and injections. Considerable evidence is there adduced to show the need of warning against "the possible results from the forcible injection of foreign matter into the system."

> The body is constructed and held together by virtue of the affiliations of its central entity with the biological forms of matter in all their various stages. It has its own barriers against harmful substances taken in through the mouth; in fact, the self-protective power of the intestines is a standing medical wonder. There is also natural resistance to infection through wounds, because all the powers of the blood rush to defend such a branch. But there is no protection against material injected into the body; still less when introduced directly into the blood stream. In the latter case, such matter reaches all parts of the body almost at once. What are the nature and possibilities of these enigmatic and frequently unknown substances, inseparable from all organic matter? Is there evidence that they can and do affect the mind and body far beyond the purpose for which their introduction was intended?

Effects of Miscegenation

There is such evidence:

> Science is now discarding the view that germs are specific, definite, and unchangeable in their nature and effects. Dr. Richard P. Strong says that originally harmless saprophytes become dangerous through evolution, and under certain conditions. Moreover some of them have the same shape as harmful species. Most significant of all, he says that *some harmless bacteria in low organisms become disease-producing when they pass up to man and higher animals.* It is also admitted that new germs appear, and previously harmless saprophytes are transformed into dangerous germs. Experiments at the University of Chicago developed methods of changing the virulence of pneumonia germs, increasing it or decreasing it at will.

> Dr. Philip Hadley, of the University of Michigan, found that in one and the same culture, organisms of vastly different potentialities for disease production may exist. This, it is said, is in sharp contradiction to the view held up to date that a specific kind must be alike in all its characteristics.

ADDITIONAL SUPPORT

Further evidence supporting the theosophical point of view may be found in the *Journal* of the A.M.A. for January. One article reports two cases which "indicate that the central nervous system was impaired by penicillin." A second item notes:

> The increase in the use of blood has been a mixed blessing. . . . The more frequent use of blood has saved many lives where formerly people died because blood was not available. However, the use of blood has been abused in many instances, and blood given in situations where it is not indicated. This nonchalant use of blood should be viewed with great concern since blood transfusions have a higher mortality rate than appendectomy or ether anesthesia.

DIVINE HEALING

It is a bit startling when the *Journal* of the American Medical Association mentions anything in the realm of healing that is beyond the physical—so far beyond the physical, at least, as divine healing. Yet this issue notes that "the archbishops of Canterbury and York have appointed a commission on divine healing" in which seven eminent British physicians are included. The purpose:

> To consider the theological, medical, psychological, and pastoral aspects of "Divine Healing" with a view to providing within two or three years a report designed to guide the Church to clearer understanding of the subject; and in particular to help the clergy in the exercise of the ministry of healing and to encourage increasing understanding and cooperation between them and the medical profession.